

subdues all enemies and bows to none?—
(I invoke
him) followed by your onsets as his
soldiers and
(surrounded) by the protection of your
chariots

(0 *Maruts*V

5. (I invoke him) to come to our help, whose
might

ever waxes more and more,—to whom men
appeal

for aid in various ways in battles.

6. (I invoke) INDRA, the unlimited,, worthy of
Varga ZL

praise, the mighty, possessing excellent
wealth, the

lord of treasures (for his votaries).

7. To him, to him, INDRA, do I direct my
praise,

that he may quaff the *Soma* to my great gain,
—to

him, the bringer of success, who rules over
the

praises of the offerers at the opening of the
sacrifice.²

8. Thou mighty one, whose friendship no
mortal

reaches, whose might no one attains.

9. Protected by thee, O thunderer, with
thee as

our ally, may we win great wealth in battles,
that

we may bathe in the water and behold the
sun.³

¹ *Bdma Veda*, I. 4. 2. 3. 5. The construction of the
latter part

is obscure. Sayana gives another interpretation,
which takes

vah as applying to the sacrifices instead of the *Hands*, "I
invoke

him to come with his protections in the onsets of your
soldiers and

chariots." This partly agrees with Benfey, "Euren
Gfibieter

allherrschender und unbeugsamer Grewalt ruf ich durch
Lieder,

dass er schiitzt die Menschen und die Wagen."

² Sayana explains *purvydm* as *yajna-muJchasthdm*, but it
might

he taken in its usual meaning "ancient."

³ These words *apsu sunje* are explained by Sayana,
"that we

may perform our accustomed bathings in the water, and,
when

the sun is risen, may set about our accustomed tasks."